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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for April, 1929

1. A World of Congratulation to the New President of the United States 265
2. Japan's International Baance 267
3. The Japanese and the Outer World 272
4. Genre Pictures and Representative Painters 279
5. Asakusa Nori 282
6. Writers' and Painters' Contest for Superiority 284
7. Fortune's Wheel 287
8. Around Hibachi 291
9. With the Red Cross of Japan 296
10. The Editor's Diary 299

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The President of the United States
Herbert Clark Hoover.

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The American Secretary of State, Mr. Stimson, on a flying visit to Tokyo, to meet Premier Tanaka, on his way from Manila to Washington.

Baron de Bassompiere, Belgian Ambassador, departing for home.

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Mr. Seishichi Iwasaki, Japanese capitalists' representative, on his departure for the Labor Conference at Geneva.

Scene at Rugby game in Tokyo between All-Japan Old Boys, and a team of foreign residents.

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A party of players on the Chikuzen-biwa (a kind of lute), departing from Yokohama for a tour of America.

Miss Haru-ko Hasegawa, a painter, on the eve of her departure for a visit to Europe for study.

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THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Vol. XIX APRIL, 1929 No. 7

A Word of Congratulation to the New President of the United States

ON March 4, at noon, the grand inauguration ceremony of the thirty-first President of the United States was held at Washington for Mr. Herbert Hoover, who was elected President in November last. We offer our sincere congratulations on his assumption of office which will be to the benefit of the American nation as well as for the peace of the world.

The Republican Party will hold the reins of government for the next four years, following the past eight years in which it has been in power.

Mr. Hoover was elected President, in a campaign crushing the Democratic Party so completely as to make it doubtful whether it can exist any longer. While he enjoys such popularity among the American people, he is supported by both houses of the legislature, whose Republican members are in the majority. His inauguration took place in this favourable atmosphere. These facts tell how he is trusted by his people. This great national trust in him is the well deserved fruit of the superior ability in administration shown by him in the past fifteen years at home and abroad. We are envious of the American people in fortunately having for their President such a man of exceptional ability as Mr. Hoover at this present time when great statesmen are badly wanted in all countries.

From the new American Government we may expect such an attitude of manliness in its foreign policy and domestic administration as has characterized Mr. Hoover's actions in the past. His record is so impressive that it is easy to anticipate this.

The first concern of the American people at present is how to keep up the present unequalled prosperity of their country, and how to develop it more and more. In future actitities in this direction Mr. Hoover will be in his own element. His recent good will tour in Central and South America is said to have been planned to improve the American policy towards those countries so as to create a better feeling towards the United States in them and also to develop American trade there.

In the home administration, the most important questions probably are the stricter execution of the Prohibition Law, which it is feared may become a cancer in the American political world, and the relief of agriculture. The former was stressed by Mr. Hoover during the election campaign. It will be seen with

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interest whether the question, which has proved unmanageable to successive administrations, can be disposed of by him even with his exceptional ability.

The relief of agriculture is a knotty problem throughout the world, and it will be interesting to see whether it will be possible even for Mr. Hoover to accomplish it also without ill effect on American industry.

If any one can solve this problem, it will be Mr. Hoover.

The new American administration in its diplomatic affairs has an important connection with Japan. Diplomatic notes issued by the United States from now on will be of great interest not only to Japan but to all other countries, which are looking forward to them with different surmises as to what tone will be adopted by Mr. Hoover in diplomacy; for he is not so experienced in diplomatic matters as in internal affairs.

Regarding the question of American participation in the world court, it is being taken over by the new government soon after a movement was recently started again for it. Mr. Hoover, who has spent half of his life as a man of the world, is expected to do something to hasten American cooperation in international movements in relation to the League of Nations and other matters.

The Japanese protest against their exclusion by the Immigration Law has been shelved in the State Department for the past few years, waiting for Congress to take action. How will it be treated by the new American Government, which is supported by both houses of Congress?

We may expect, as we earnestly desire, great development hereafter of the friendly relations between Japan and the United States under this new Government, which, it is hoped, will take a new and more sympathetic policy towards the Far East; for, in addition to Mr. Hoover being well-posted in Far Eastern affairs, it has as Secretary of State Mr. Stimson, formerly Governor-General of the Philipines.

America, which holds the key to the solution of the German reparations question, likewise holds the key to the preservation of the world's peace through disarmanent. Still there is an incomprehensible contrast between the Anti-War Treaty and naval building rivalry, and not the common sense sequence from the Treaty to disarmament, and this, it is feared, may bring sorrow to the world.

We are convinced that Mr. Hoover, who is the possessor of an intellect in which the American people take pride, and of an ability which is admired by the world, will break down this contrast and establish in its place a common sense policy, and also that he will mobilize the great American wealth for the sake of disarmament world peace.

With this conviction, we pray for Heaven's blessing on him and wish him the greatest success.

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Japan's International Balance

UNFAVOURABLE Trade Balance for 1928.—In the first half, 1928, the foreign trade of Japan showed marked improvement, from which people generally expected a trade balance for the whole year much better than before. As it turned out, however, Japan's foreign trade during 1928, including Formosa and Korea, gave the following unsuccessful results:—

the condition of the invisible trade in 1928? The results of investigations by the Finance Department will be published two years hence. From estimates by President Kodama of the Yokohama Specie Bank, however, we can see an improvement from 1927. The following describes the invisible trade of Japan for the past two years, as estimated by Mr. Kodama:—

(In Thousands of Yen)

	1928.	1927.	Change.
EXPORTS:			
Japan	1,971,689	1,992,317	20,628 dec.
Formosa	33,894	44,597	10,703 ,,
Korea	32,149	28,133	4,016 inc.
Total	2,037,732	2,065,048	27,316 dec.
IMPORTS:			
Japan	2,162,858	2,179,253	13,065 inc.
Formosa	58,332	65,561	7,229 dec.
Korea	118,151	113,943	4,208 inc.
Total.	2,369,341	2,358,658	10,683 ,,
EXCESS OF IMPORTS OVER EXPORTS:			
Japan	221.169	186,936	34,233 inc.
Formosa	24,438	20,964	3,474 ,,
Korea	86,002	85,810	182 ,,
Total.	331,609	293,710	37,899 ,,

The above figures for Japan proper are for twenty-six ports and those for Formosa and Korea are approximate.

It may be seen that Japan's foreign trade, including Formosa and Korea, in 1928 lost 27,316,000 yen in exports and gained 10,683,000 yen in imports, as compared with 1927, resulting in an increase of 37,000,000 yen in the excess of imports over exports.

Improved Invisible Trade.—What was

(In Millions of Yen)

Imports:		
Ordinary Receipts:	1928.	1927.
Government receipts abroad	17	
Profits on enterprises abroad	90	110
Remittances by Japanese immigrants	50	35
Net freight receipts	120	110
Insurance receipts	—	—

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Spent by foreigners in Japan	43	40
Total	330	295
Extraordinary Receipts:		
Foreign loan account	119	72
Recovery of investments abroad	20	—
Remittances of specie	—	37
Decrease in specie held abroad	68	60
Total	206	169
Grand total	537	464
Exports:		
Ordinary Payments:		
Interest on foreign loans	133	134
Profits on foreign enterprises in Japan.	20	24
Spendt by Japanese abroad	35	35
Government payments abroad	60	60
Total	248	253
Extraordinary Payments:		
Recovery of foreign investments in Japan	90	46
Japanese investments abroad	—	70
Extraordinary affairs account	20	—
Total	110	116
Grand total	358	369
Excess of imports over exports	176	95

The invisible trade in 1928 thus shows an increase of 84,000,000 yen in the excess of imports over exports over 1927, showing an improvement, contrary to the results of the visible trade.

Loan Account.—Reviewing each item of the invisible trade in 1927 and 1928, there may be noted among the ordinary receipts an increase in the remittances by Japanese immigrants abroad, due to the lifting of the export ban on gold being expected, in the pure freight receipts consequent upon an improvement in the shipping trade and in the spending of money by foreigners, caused by the increased number of visitors on the occasion of the enthronement, all adding to the national wealth. No insurance receipts are mentioned, as they almost balance the payments.

It is regrettable that the profits on Japanese enterprises in foreign countries decreased owing to the inactivity of the Japanese spinning industry in China, the decreased exports of fishery products from the Maritime Province and the udllness in foreign business of Japanese firms in general ; for these profits are a very important item to substantially enrich Japan.

The Government receipts abroad evidently decreased from 1927, with a falling off in the receipts of interest resulting from a diminution in the specie held abroad, but this item on the above table lacks the estimate for 1927, and thus it may be necessary to correct somewhat the total of the table.

Regarding the extraordinary receipts, they give an item of about 20,000,000 yen in 1928 as the recovery of Japanese investments abroad, and what is particularly noteworthy is that the foreign loan account shows an increase of 47,000,000 yen in receipts over 1927, on account of the foreign loan flotations of the Japan Electric Power Company, Ltd., the Tokyo Electric Light Company, Ltd. and the Oriental Development Company,

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Ltd. This item cannot be considered, however, as a receipt in the true sense, for the introduction of foreign capital will, it is needless to say, make an item on the debit side in future, involving the payment of interest and the principal, although temporarily it goes towards increasing the balance of the international account of the debtor country in its favour.

Unsatisfactory Foreign Investments.—On the debit side of the account, the profits on foreign enterprises in Japan show a decrease of 4,000,000 yen as an ordinary item of payment, except which the interest on foreign loans, the spending of money by Japanese abroad and the Government payments abroad did not differ much from 1927 or were nearly the same, although in the extraordinary account, the recovery of foreign investments in Japan shows an increase, and an appropriation for military expenses is set forth as an extraordinary affairs account. It is unsatisfactory to find no Japanese investments in foreign countries able to contribute towards the development of Japan's economic power, in contrast to the increased amount of foreign capital introduced into this country.

The invisible trade in 1928 shows, as above, an excess of receipts over payments. It may be pointed out, however, that the chief factor which brought about an increase in the receipts was the introduction of foreign capital, which from an ideal point of view ought to be small, while the chief reason for a decrease in the payments was want of Japanese investments in foreign countries, which likewise ought to be large. This is deplorable.

General Condition of Invisible Trade in Recent Years.—Approximately, the invisible trade in 1928 shows an improvement, with the excess of imports over exports increasing 84,000,000 yen over 1927. But this is only superficial, as observed above. Moreover, when the total excess of imports over exports amounting to 179,000,000 yen in the invisible trade is subtracted from the total excess of imports over exports in the visible trade, there is still 152,000,000 yen left on the debit side of Japan's international account, although it may be taken as showing an improvement in the account; for the amount is smaller than the 266,000,000 yen for 1926 and 198,000,000 yen for 1927. The following table exhibits the balances of the visible and invisible trade of Japan in the past five years.

(In Millions of Yen)

Year.	Excess of Im. over Ex. in Visible Trade	Excess of Im. over Ex. in Invisible Trade	Balance (Excess of Payments over Receipts in International Account)
1924	725	419	345
1925	356	219	138
1926	444	178	266
1927	293	95	198
1928	331	179	152

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Year.	Imports of Precious Metal in Yen.	Exports of Precious Metal in Yen.	Balance Favourable or Unfavourable in Precious Metal Accounts
	Trade	Trade	
1924	725	1·3	815
1925	856	2·1	1·84
1926	414	1·5	2·66
1927	293	·5	1·98
1928	331	1·1	1·52

the unavoidable consequence of the intro-
with the specie held abroad, and this had
it was impossible to meet it any longer
to be paid in the international account.
there was a balance of 50,000,000 yen

Again, in the three years 1904-1906
held abroad by the Bank of Japan

also by the transfer of an amount of specie
Railway Company on March, 1907, and
Government on March, 1907, and the
foreign loans of the Oriental Development

part of the receipts as described above.

Another thing to be considered is that
it is necessary for Japan to import such
industrial materials as raw cotton, wool,
iron, steel, machinery, kerosene, lumber,
rubber, sulphate of ammonia, tobacco,
and cereals, and some other food stuffs,
and these necessaries always exceed the
export of such important national products
as raw silk, cotton fabrics, silk fabrics,

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These figures from 1924 to 1926 are based on the investigations of the Finance Department and those from 1927 to 1928 are estimates by President Kodama of the Yokohama Specie Bank.

Balancing of Accounts by Foreign Loans.—The international account of Japan had very favourable balance from 1914 to 1920, benefitted by the World War, turning Japan from a debtor country in to a creditor nation. Since 1921, however, the foreign trade of the country went more and more against it, until it was impossible to strike a balance in it even with the excess of imports over exports in the invisible trade. The same condition exists to-day.

During the three years 1921-1923 Japan had a total of 664,000,000 yen to pay as the balance in the international account, and it was settled chiefly by specie held abroad. Consequently, the latter decreased from 1,062,000,000 yen at the end of 1920 to 445,000,000 yen at the end of 1923. In the meantime, the specie held in Japan increased 92,000,-000 yen. Actually, therefore, 525,000,-000 yen was the amount for payment by the specie held abroad. But the latter could not settle the payment, and the shortage had to be covered by the proceeds of foreign loans of the Oriental Development Company and the South Manchurian Railway Company in March, 1923 and also by the transfer of an amount of specie held abroad by the Bank of Japan.

Again, in the three years 1924-1926 there was a balance of 807,000,000 yen to be paid in the international account. It was impossible to meet it any longer with the specie held abroad, and this had the unavoidable consequence of the introduction of foreign capital by the Government and people being increased greatly. During these three years the net proceeds of foreign loan issues totalled 853,000,-000 yen, of which the "national dishonour" loan amounted to 550,000,000 yen. This amount was applied to balancing the international account In the two years 1927-1928 the same account had a balance of approximately 133,000,000 yen. In the meantime, the foreign loan issues reached 181,000,000 yen. Since 1923, therefore, Japan's international trade balances had to be settled entirely by means of foreign loans.

Many people recognize the error of exports in Japan's foreign trade returns to be 7 or 8 per cent., and optimistically argue that as, in recent foreign trade, the exports may be considered to have been actually 140,000,000 to 150,000,000 yen more than officially returned on account of error, it nearly offset the international trade balance, say, of about 150,000,000 yen as for 1928. It may be said, however, that even admitting that to be true, the excess of imports over exports in the invisible trade does not imply any substantial improvement in the national weath or any favourable balance in the international account in the true sense, for foreign loans form an important part of the receipts as described above.

Another thing to be considered is that it is necessary for Japan to import such industrial materials as raw cotton, wool, iron, steel, machinery, kerosene, lumber. rubber, sulphate of ammonia, oilcake, and cereals and some other food stuffs, and these necessaries always exceed the export of such important national products as raw silk, cotton fabrics, silk fabrics,

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hosiery, cotton yarn, marine products, etc., which are necessary for their consuming countries. In the past three years the balance of these particular exports and imports amounted to 47,000.-000 yen and 149,000,000 yen against Japan, in 1928 and 1927 respectively.

Since it is impossible in existing national conditions to prevent these imports, it will be inevitable for a time at least to have excesses of imports over exports in the visible trade. Moreover, t may be pointed out that raw silk, among Japanese exports, is indispensable to America for the development of its silk industry, but it is not quite a necessary of life, and that the exports of cotton yarn have been decreasing of late, as may be seen from the following table showing the exports and imports of several most important articles in the past three years.

(In Millions of Yen)

Exports :	1928.	1927.	1926.
Marine products	17	20	22
Raw silk. . .	732	742	724
Silk fabrics . .	134	139	133
Cotton yarn. .	25	38	70
,, fabrics .	352	383	416
Hosiery . . .	32	29	26
Total . .	1,285	1,364	1,402
Imports:			
Raw cotton . .	549	624	725
Wool. . . .	111	101	86
Sulphate of ammonia . .	36	32	44
Oil cake. . .	36	98	24
Crude rubber .	27	34	40
Lumber . . .	110	103	104
Iron and steel .	169	129	133
Kerosene . .	30	24	11
Machinery . .	92	78	90
Cereals . . .	169	185	205
Total . .	1,333	1,514	1,466
Excess of Im. over Ex. . .	47	149	63

Such being the condition of the visible exports and imports, an improvement in Japan's international account is hopeless unless it can be accomplished by an increase in the excess of imports over exports in the invisible trade, for which it is necessary to increase the profits from Japanese enterprises abroad, etc., and to meet successfully international competition in the maritime transport trade and the insurance business, so as to increase the receipts from those sources. Also, special efforts ought to be made to develop the so-called tourist trade.

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Imports

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The Japanese and the Outer World

By Shujiro Watanabe

CHAPTER XXII

THE EXPLOITS OF YAMADA NAGAMASA, A SIAMESE PRINCE—A BATTLE BETWEEN THE JAPANESE AND SIAMESE

Yamada Nizaemon Nagamasa[1] was a native of Warasina-go, Abe-gori, Suruga. While still young he was adopted by Yamada Kuzaemon or Tsudaya, a dyer at Babamachi (Sizuoka), whose daughter he afterwards married. He was a chivalrous and quixotic man, always ready to assist the oppressed. From his early years he was full of ambition and cared little for his trade, taking much greater pleasure in taking about the art of war. He was sincere and intelligent and a man of many friends.

In the 5th. y. of Genwa (1619) Taki Saemon and Ota Jiroemon, two merchants of Sumpu (Shizuoka), were on the point of sailing for the southern ocean. Nagamasa asked them to allow him to go with them (there is another story to the effect that he murdered some persons in a brawl and fled abroad to escape arrest), but they declined his company, thinking he would be of no use from a commercial point of view. Guessing the reason for their refusal, he went to Osaka, where they were expected, and there renewed his entreaties. They were finally obliged to consent, and he sailed with him and arrived at Formosa. One book mentions that this took place in the 4th. m. of the 1st. y. of Genwa (1615). When the two merchants, on concluding their business, left that island, Nagamasa remained behind. He was then 27, or, according to some accounts 28, years of age. Not long afterwards he left Formosa and went to Siam.

Siam was then being invaded by a neighbouring country, and the King asked the Japanese there to advise him as to the best means of defence. Nagamasa said that, merchants as they were, they would have no difficulty in defeating the enemy, for they were upwards of 300 in number. On this the King entrusted the conduct of the war to the Japanese.[2] The enemy being people of a tropical country went

1. Anecdotes of Yamada Nagamasa are given in many Japanese books and traditions of him are by no means rare, but most of them are in part erroneous and fictitious. Moreover, Siam, like the majority of uncivilized countries, has no complete history, much less a history written by foreigners. A brief biography of Yamada Nagamasa by Sir E. M. Satow, published in the Transactions of the Asiatic Society, was compiled from several sources. In the present chapter the authorities to which reference is made are the work of Chihara (who was in Siam during Nagamasa's residence there. and afterwards returned to Nagasaki) and several other books.

2. The military services of Tsuda Matazaemon, mentioned in the next chapter, to Siam are presumed to have been rendered at this time.

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about naked, and had no better weapons than axes and blunt swords. They were promptly overcome by the Japanese, who wore armour, carried keen swords and fought bravely.

By command of the King, Nagamasa often attacked and plundered the ships of the Philippines, which had decks of open lattice work, through which the soldiers thrust their halberds when the enemy came on board. By this means many attacks had been beaten off. Nagamasa, however, devised a plan to counteract this system of defence; he carried bags of ashes on board the ship and sprinkled their contents over the deck, thus blinding the crew below, and then hacked open the deck with great axes. Using this method he defeated the soldiers of the Philippines.

Nagamasa had talents and some acquaintance with military affairs, classic authors and history, so he was much respected by the Siamese officials. Siam was—and is still—an uncivilized country, and the people, who were Buddhists for the most part, had no knowledge of science or literature. The courtiers appreciated the merits of Nagamasa and recommended him to the King who received him in audience, admired his talents and learning, and employed him as an official, granting him an estate equivalent to about 3,000 koku of rice. He was gradually promoted in rank and, some authorities state, was appointed attendant to the Crown Prince in the 4th. y. of Kwan-ei (1627). Shortly afterwards his estate was increased to 20,000 koku. Most of the inhabitants of Nihon-machi or the Japanese colony became followers of Nagamasa, who assigned suitable offices to them. They numbered forty officers, a hundred soldiers and two hundred servants. They wore Japanese dress and entered in solemn procession the new estate of Nagamasa, whose imposing appearance was more and more admired by the Siamese. One year later he returned to the capital and gave his assistance to the King, deciding important political questions. It was the Siamese custom that the owner of an estate should be succeeded by his younger brother, not by his son. On hearing Nagamasa's account of the custom of Japan and China, the King proclaimed a change in the laws of succession, whereby estates were to pass from father to son. The Prince of Ibil's young brother, who had been appointed heir to the principality, made a petition to the King that his case should be excepted from the operation of the new law, but the King firmly declined. The Prince and his heir did not, however, obey the King's command, with the result that the latter's wrath was kindled, and that he ordered Nagamasa to attack and lay waste Ibil (or Itsupil), which he was to take as his own possession. With 20,000 of the royal troops and 5,000 of his own men, Nagamasa marched to Ibil, which he reached in a week's time. Before commencing his assault, he sent a messenger to advise the Prince to surrender, but the latter rejected his proposals and prepared for defence. Nagamasa's Japanese soldiers, with some artillery and three hundred muskets, attacked the Prince's castle and captured it. Ten thousand of the Ibil men are said to have been killed and only four hundred of Nagamasa's. The Prince was compelled to surrender, and Nagamasa took possession of the castle, making his retainer Otsuka its

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[illegible] were [illegible] population, 30,000 of whom were [illegible] ... [illegible] ... [illegible] ...

governor, to keep under control the subjugated population, 20,000 of whom were given pensions. Nagamasa, wearing armour, riding in a royal chariot drawn by an elephant, and followed by two thousand soldiers in Japanese dress and twenty thousand other troops, returned to the capital in triumph, to the strains of Indian music. The King was much gratified and, as a reward for his services, made him lord of Ibil.[1] He still retained the office of attendant to the Crown Prince, and took part in the government as formerly.

Nagamasa, now a nobleman, recommended the King to communicate with Japan, which the latter consented to do. In the 7th. y. of Genwa (1621) two Siamese envoys accompanied by a Japanese interpreter, arrived at Yedo, had an audience of the Tai-Shogun of Tokugawa, and presented their King's letter with gifts. Nagamasa also sent a letter, dated the 11th. of the 4th. m. of that year to Doi Tosikatsu, one of the ministers, expressing his compliments and presenting him with two dried sharks and two hundred pounds of gunpowder. When the envoys came back, a letter and gifts were sent in return.

Ota and Taki, the two merchants who, a few years before, had accompanied Nagamasa to Formosa, had since heard nothing of him. In the 2nd. y. of Kwan-ei (1625) the two again visited the island and then went on to Siam. They were hospitably received by officials and conducted to Ibil, where they were told to bow down before the Ompra (Ompla) or Lord, and lay the products of their country at his feet They accordingly betook themselves to the palace, where the lord, who wore an ornamental cap and a state gown made of brocade and embroidered with gold, silver and jewels, and who was surrounded by many attendants, gave them audience, and they were then taken to another building and entertained at a rich banquet. At nightfall a man came in suddenly, slapped them on the shoulder, took them by the hand and laughed heartily. On looking up they found that their visitor was none but the nobleman in whose presence they had shortly before been bowing down! Greatly amazed, they prostrated themselves on the ground to express their profound respect. Then he exclaimed: "I am Nagamasa! Of course I remember the favour you did me when you kindly took me to Taiwan (Formosa). Thence I came here. This country was then at war with one of its neighbours, so I gave my services as a soldier, as a reward for which I received the King's daughter in marriage,[2] and was set over this province as its Lord. I have often regretted never seeing any friends from my native land, so I have given orders that I may be informed when any Japanese traders come to this country. And now I am delighted to see you. Pray tell my fellow-countrymen when you go home where I, Yamada Naga-

1. One authority states that Ibil was added to Ligor (or Likkon), of which he was already lord, in the 2nd. y. of Kwan-ei (1625).

2. In *Nagasaki Si* it is stated that Tsuda Matazaemon married the King's daughter and that on Nagamasa was bestowed an office, (see the next chapter). It is possible that Nagamasa married the King's daughter afterwards.

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masa, am, and what position I hold. I have only been able to achieve what I have done by the name and influence of Japan—splendid and glorious Japan! I have no greator joy than this, that, although of low descent, I have been able to advance her brilliancy and glory." The two merchants, on hearing this speech retired a few steps, prostrated themselves and replied that at first they had had some doubt as to whether it were really he, but these were now quite dispelled, and they respectfully wished to congratulate him on his achievements. "Never forget our friendship of former days," Nagamasa repeated. "I wish to do my utmost to give Japanese merchants freedom to travel and every facility for trade. Tell all this to the merchants of our native land when you go home." Their lively conversation continued till dawn. When the two merchants set out for their own country, they were given gold, silver and other valuable gifts, and supplied with horses etc. for travelling. While in the country they also made large profits in trading.

In the 3rd. y. of Kwan-ei (1626) a Japanese trader (some authorities say Inouye Tarobei of Nagasaki) visited Siam, and had an interview with Nagamasa. "When I was in my own country," said the latter to him, "I used devoutly to worship the Sengen Shrine in Suruga, and I still worship it though now I am in a foreign land. That I obtained a war-ship with which I won several victories, I attribute to that god's care for me. I therefor wish to present a picture of the ship to the shrine, and I ask you to take it to Japan for that purpose." The picture was painted, and Hirata Nizaemon wrote for Nagamasa the following inscription (a literal translation):

"I offered up prayers at the shrine;
They were all heard and fully granted.
Yamada Nizaemon Nagamasa,
born in this province,
now residing in Siam, Tenjiku.[1]
A good day of the 2nd. month of the 3rd. year of Kwan-ei."

The tablet presented by Nagamasa was burnt in the 8th. y. of Temmei (1788) when the shrine was destroyed by fire, but fortunately a facsimile of it which had been kept stored away has survived to the present time. The war-ship in the picture has two masts and a number of guns are mounted on the bulwarks. The men wearing armour and two swords, and bearing each of them a musket or a bow are the Japanese soldiers, standing in whose midst is Yamada Nagamasa, attired in a golden helmet and ornamental armour and commanding them with an opened fan which he holds in his hand.

In the 4th. y. of Kwan-ei (1627) Morita Chosuke, a native of Musasi, went to Siam and entered the service of Nagamasa, who treated him handsomely.

It was in the 6th. y. of the same era (1629) that the Siamese envoys, Olowansakondetsna and two others, with a Japanese interpreter again visited Japan. Naga-

1. India.

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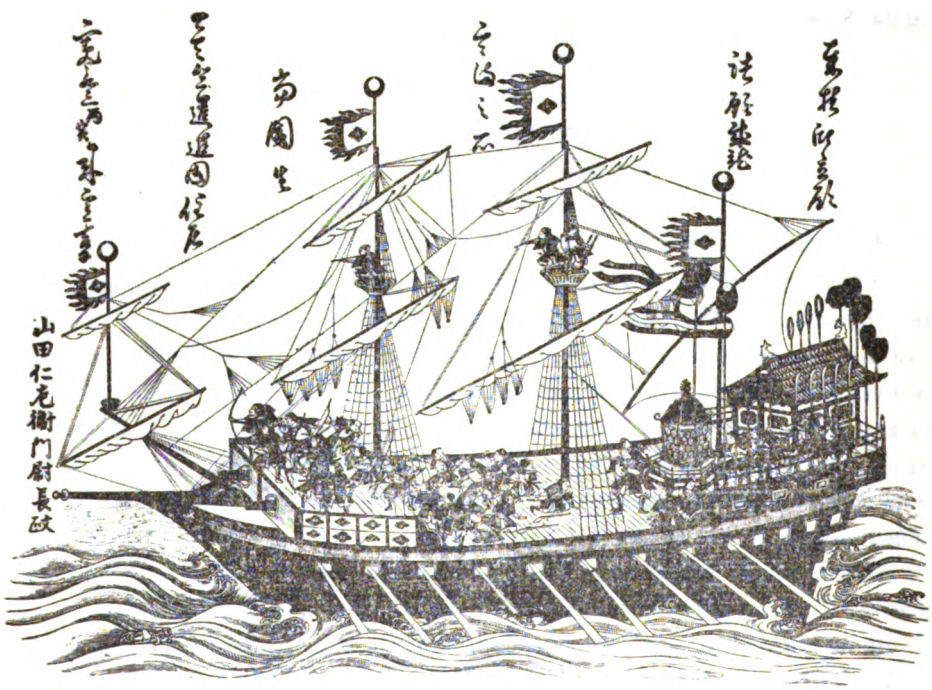
Yamada Nagamasa in Siam.



Warship under the command of Yamada Nagamasa (a copy of the tablet dedicated by himself to the Sengen Shrine at Sizuoka).

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masa sent a letter, dated the 3rd. of the 3rd. m. of that year, to the minister of the Tai-Shogun, to say that he had the previous year received the latter's letter, thanking him for his presents to the Tai-Shogun; that he had also received five pairs of leather breeches sent by the minister; that he was despatching his ship to convey the envoys to Japan and also in order to receive a "red seal" or license for sailing to Japan; and that he would present ten tan[1] of red crape and two pieces of figured drugget to the Tai-Shogun. The envoys had an audience of the Tai-Shogun Iemitsu who sent gifts to Nagamasa in return.

A Siamese nobleman called Oya Kauhan,[2] who was higher in rank than Nagamasa, and had co-operated with him in the administration for three years, began to envy him his promotion in office. When the King fell seriously ill, he summoned the two ministers and the chief officials to his presence and told them that after the new King ascended the throne, the two ministers, Kauhan and Nagamasa, were to decide political affairs year by year alternately; in that year Kauhan should be at the capital, and in the following year Nagamasa. After the King's death Nagamasa left the capital to go to his estate of Ibil, while Kauhan remained there as the King had ordered. Kauhan was 25 years of age and had a handsome countenance, so the Queen dowager fell in love with him, and a great scandal ensued. Finally they made a conjugal contract. The new King, who was only thirteen, was intelligent and sagacious. He was indignant at the affair, and secretly made up his mind to cause the downfall of Kauhan. His mother, the Queen dowager, hearing of this, poisoned her son, the new King, and declared that he had died of a sudden illness without issue, so that she herself would ascend the throne with the title of Queen. Nagamasa, who was then on his estate, heard of this, highly resented it, and resolved to punish the wicked Queen dowager with death, and make the late King's brother ascend the throne. The Queen dowager in a state of alarm sent a messenger to Nagamasa with a letter saying that he had misunderstood what had occurred; that she wished him to come to the capital as soon as possible to settle the trouble; and that his son Oin[3] should be appointed governor of two provinces, Ligor and Patani. Nagamasa believed what he was told, and Oin went to Ligor, where he remained, administering public affairs. While the Queen's messenger was at Ibil, he entertained Nagamasa at his inn, and gave him a poison which caused him to fall dangerously ill. He told his attendants that he was sorry to say that he had been poisoned by the Queen's messenger, and that as he himself could not exact retribution for her and Kauhan's crime, they should assist Oin to do

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1. 1 *tan* about 10¼ yards.
2. A title of honour corresponding to lord or prince.
3. In *Gwaiban Tsusho, Ibukioroshi*, &c., Oin is erroneously regarded as a daughter, perhaps because his name resembles one given to Japanese woman.

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it in his stead. At the beginning of the next year, the 10th. of Kwan-ei (1633) he died at the age of forty five.[1]

1. Several Japanese works erroneously assert that Nagamasa became King of Siam, but the truth of the matter is that he was lord of a province in Siam as stated in the text. Few precise details of Yamada Nagamasa's life are given in Siamese histories, which are very incomplete. In Sham Kiko (or "Travels in Siam"), published in Tokyo, 8th. y. of Meiji or 1875 by Otori Keisuke and others, the following passages occur:

"When in Siam we questioned the natives about Yamada Nagamasa, but no one knew anything of him. Siamese histories, however, state that in the reign of King Pla Cho Son-tan (8th. y. of Keicho or 1603 of the Christian era), many ships came to the country for trading purposes. On one occasion three hundred Japanese attacked the King's palace, while he, a Buddhist priest himself, was preaching to his disciples. The invaders were repelled by troops under Pla Maha Amata. As a reward for his merits in performing this service, Amata was appointed minister of state. History also states at the beginning of the seventeenth century King Pla Cho Son-tan's favourite had the control of public affairs in place of the King. When the latter died, his successor was too youthful to govern, and a regent was recommended by the court nobles as 25th. King of Siam under the title of Pla Cho Satoan. This took place in the 7th. y. of Kwan-ei or 1630. The new King's lineage and origin are not known. From the above citation from Siamese history, it would seem that Pla Cho Satoan might be Nagamasa."

I, on the contrary, am inclined to think that Pla Maha Amata was probably Nagamasa Yamada, for the two names are very much alike and the careers of the two men likewise. In a translation of the history of Siam, entitled Rakoku Kyuto Si, the manuscript of which is in possession of the Tokyo Geographical Society, it is mentioned that in the time of King Pla Bolomalats of the Son-tan dynasty, several hundred Japanese invaded Siam, and that Pla Maha Anmata opposed them at the head of his troops.

There is a tradition still current about Cho Hia (prince) An-mata, who is most probably Yamada Nagamasa. The Siamese minister, Count Sulisak, told a Japanese called Iwamoto who visited Siam in the 28th. y. of Meiji (1895) in the course of conversation about the Nihon Mura or Japanese village of olden times, referring to Yamada Nagamasa.

The following is an abrigement of an account given by Beter Will Floris (Thevenot, Vol. I, p. 21) quoted in Sir John Bowring's The Kingdom and People of Siam, Vol. I, p. 55. A similar but briefer account is given in the appendix to Hildreth's Japan: "The King of Siam, called by the Portuguese the White King, died in 1610, leaving several children. Thence arose great troubles in the state; for the King, on his deathbed, caused his eldest son, a youth of great promise, to be put to death; the murder being committed at the suggestion of one of the nobles who aspired to the throne. The present King is the second son of the White King, and soon caused the traitorous noble to be put to death. Among his slaves there were two hundred and eighty Japanese, who, on the report of his death, rushed to the palace, gained possession of the gates and the King's person, making him promise to put to death four of the principal nobles, singing the promise with his blood;...and, not content with this, they retained as hostages four principal *palipas* or priests, as a security for the fulfilment of his promise. These slaves, satisfied with their vengeance, and loaded with booty, returned home, leaving traces of their cruelty in every direction, while none of the country people dared to appear before them.....In the following year the King of Laniaugh entered the kingdom of Siam, hoping to find it is disorder from the revolt of the Japanese, but they had already left the country; and the King of Siam having taken the field, the Laniaugh King retired, not daring to encounter him."

This outbreak occurred at the time when Nagamasa was in Siam, or a few years earlier, but his name is not mentioned in connection with it. Van Schouten, who lived for eight years in Siam and wrote his memoire in 1636, says: "The reigning king has Mohammedan and Malay soldiers in his service, but the Japanese are the most esteemed for their courage, and the Kings of Siam have always employed them as their principal force. The present King grew jealous of them and put to death all of their nation to be found in the kingdom; but they have again been settled there for some time."

Tenjiku Tokubei in his Toten Monogatari or "Travels in India," says that Naya Kauhon (not Kauhan), Lord of Bandebia Castle, was one of the Siamese ministers, that he was a Japanese called Yamada Nizaemon, and that he performed military services as a reward for which he became the King's son-in-law and was appointed a general. Tokubei's second journey to Siam took place in the 15th. y. of Kwan-ei (1538), as stated in the next chapter, but nothing is mentioned in his travels about Nagamasa's end.

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Genre Pictures and Representative Painters

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THE Three Greatest *Ukiyoe* Painters in the Golden Age.—The golden age of *ukiyoe* in the Tenmei era (1781-1788) and the Kansei era (I789-1800) produced several master painters, who left behind them many splendid works. Of these painters, the greatest were Torii Kiyonaga, Kitagawa Utamaro and Chobunsai Eishi.

Torii Kiyonaga did not come of the Torii family. He was born in Uraga in the province of Sagami. Early in his youth, he came up to Yedo and lived in Nihonbashi, where he owned houses and ran a book-store under the name of Shirokiya Ichibei. He learned painting under Torii Kiyomitsu, the third generation of the Torii family, and excelled his master in his elegant style of painting, being especially a master of beautiful women. He did not paint at first theatrical posters, a subject hereditarily monopolised by the Torii family, as he had been born in it. On his master's death in the 5th year of Tenmei (1785), he was asked to paint these posters, but he declined positively; for it would amount to his practical succession to the business of the Torii family, and he thought it not right to do so. The posters were, therefore, painted by Utagawa Toyoharu, another popular artist, and difficulties arose in the 6th year of Tenmei (1786), when Toyoharu painting the poster of a play for the first performance of the season, missed the role represented by one actor, due to a mistake from inexperience. Just at this time, a son was born to a man who had married the daughter of the late Kiyomitsu, Kiyonaga's master, and an arrangement was made between Kiyonaga and Kiyomitsu's family that Kiyonaga should temporarily succeed Kiyomitsu as his adopted son and paint theatrical posters, until Shonosuke, the baby, should grow to manhood and be able to paint them himself. Kiyonaga did his best to train Shonosuke, wishing sincerely to make him an able successor to his deceased master. For this be made his son Kiyomasa, aged 20, give up his many years' study of painting. He worked faithfully for the sake of his master's family. He died at the age of 64 in May in the 12th year of Bunka (1815).

Kiyonaga was a master artist of the age, and led the world of prints with his excellent style. But he had no good pupils, as he devoted his whole energy to the training of Kiyomine, his master's grandson.

Kiyomine, at first called Shonosuke, studied painting under Kiyonaga from the age of 8, in the 7th year of Kansei (1785), and became proficient. Even to-day we find good pictures with his signature. After Kiyonaga's death in the 12th year of Bunka (1815), he called himself Kiyomitsu the Second. He died at the age of 82 in the 1st year of Meiji (1868).

Kitagawa Utamaro studied painting under Toriyama Sekiyen. His first name was Toyoaki. At first, he drew not only women, but actors, birds and flowers, but

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Genre Pictures and Representative Painters

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afterwards he was mostly interested in genre paintings of women. Not only are there many of his great prints in existence at present, but he left behind him some good *nikuhitsu-ga* (ordinary pictures). Still he may be said to have been essentially a maker of prints, and his *nikuhitsu-ga*, however, good, do not look so interestingas his prints.

Utamaro made prints from the beginning of the Anyei era (1772-1782). He was very manifestly influenced by Utagawa Kiyonaga, and also he followed the style of Kitao. His pieces made from the Tenmei era (1781-1788) to the beginning of the Kansei era (1789-1800) are especially fine. An unusual amount of pains was taken by him in designing his prints. One of his original designs was the profiling of beauties and the wrinkles of their garments without the use of any black line, and this had the effect of softening the colouring.

By his time, engraving and printing had made marked progress, and various delicate technic was applied to the making of prints. Besides the above mentioned nonlineation method, differenent styles were used, such as, for instance, making women's vermilion underwear to be seen through their light summer outer garments, or a thin summer *haori* was painted hung on a screen, which was seen through it, skilfully simulating the real objects. Mosquito nets were most cleverly drawn by Utamaro by a method far better than what was used before him, babies being show very well through their small mosquito nets.

Utamaro created many masterpieces of birds, flowers, fishes, etc., besides women, with very close observation, testimony to his remarkable realism.

These are remarks on gorgeously coloured prints. Even among those in black ink and in very quiet colouring, we can find many masterpieces of Utamaro.

The Tokugawa Government tried to suppress strictly the luxury and extravagance of the people of Yedo whenever there was a tendency to luxury and indolence among them. This as its natural consequence created the fashion for *ukiyo-ye*, whose vicissitudes always parallelled the results of the administration of the shogunate, and highly developed when the laws were relaxed. Thus in the Anyei and Tenmei eras (1772-1788), and also the Kansei era (1789-1800), when Utamaro and other great artists came forth and vied with one other in producing *ukiyo-ye*, they were persecuted by the Government, and Utamaro with some others were even handcuffed. Soon after that, he fell ill and died in the 3rd year of Bunka (1806), either because of his delicate health or of chargin.

Among Utamaro's pupils, the most noted are Utamaro the Second, Tsukimaro and Hidemaro. They followed faithfully their master's style, but left few great works behind them.

Utamaro the Second was popularly called Ichitaro Ogawa. At first he studied painting under Koikawa Harumachi, but after the death of Utamaro the First, he married into his family, and called himself Utamaro the Second. He also was known by the *nom de plume* Baigado. He lived in the Bunka and Bunsei eras (1804-1829). The pieces ascribed to Utamaro the First in his declining years include not a few of this Utamaro the Second.

Tsukimaro was at first called Kiku-

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maro, and his popular name was Rokusaburo. He was known by the *nom de plume*, Bokutei or Kansetsusai. He was engaged exclusively in drawing for *kusazoshi* (illustrated story-books) from the beginning of the Kyowa era (1801-1803) to the Bunsei era (1818-1829).

Chobunsai Eishi came from a samural family from which he was peculiar among his contemporary *ukiyoye* painters, who were all commoners. He was the eldest son of Hosoda Danjo Tokimasa, who was an official of high rank in the Tokugawa Government, receiving a stipend of 500 *koku*. His real name was Tokitomi Jibukyo. He studied the art of printing under Kano Eisenin Sukenobu. In his youth he served the tenth Shogun Iyeharu as *okonando-yaku*, and took charge of painting. After three years of service, he resigned on the pretext of illness, and lived in retirement. He then studeid *ukiyoye* painting, and originated his own style, with which he again went out into the world as an artist. His *nom de plume* was chosen by the Shogun while in his service, and also he called himself Chobunsai. As he took later to *ukiyoye* painting, he was expelled by his master. But he did not give up using the *nom de plume* Eishi, given by his master, and signed thenceforth his ukiyoye with it. The chief subject of his pictures was courtesans, and most of his masterpieces may be found among his products in the Tenmei and Kansei eras (1781-1800). His prints have elegant coloration, especially in his most famous set of six pieces of Rokkasen.

Another thing that distinguished Eishi from his contemporaries was that he took a course of study different from theirs. His brush is, therefore, vigorous, and he had the ability of making prints and *nikuhitsu-ga* (ordinary pictures) with equal skill, whereas other *ukiyoye* painters in his time were rather awkward in making *niknhitsu-ga*. He made the latter pictures even when prints were in great fashion, and in his last years, he confined himself to them. As he was thoroughly grounded in the art of printing, his products of even those last days are highly admirable. He died at the age of 74 in the 12th year of Bunsei (1829).

His surname was Hosoda, but he never signed his pictures with it, and signed only Chobunsai, perhaps for the reason that as he was born of a good family, he abstained from using the surname on his works, although he signed his writings with the names Eishi Hosoda or Gokyo Hosoda.

He had some good painters among his pupils, of whom the ablest was Chokosai Eisho, who is even more famous for feminine beauties than his master. His women are characteristically enveloped in elegant tournure. Other pupils were Gokyo Eiri, Eisui, Eishin, Eiju, Eicho and Eiryu, all well known *ukiyoye* painters.

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Asvhusa Mori

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Asakusa Nori

ASAKUSA-NORI is an article of food always set on the tables of the Japanese, who take it with great relish with sake or rice. It is sheets of a kind of dried seaweed. The sheet is oblong, 12-13 inches in length and 9-10 inches in width and is thin like paper. It is glossy deep blue-black in colour, or purple, indigo and green. It is lightly fired before eating.

Nori is gathered everywhere along the seacoast of Japan, but that produced in Tokyo and neighbourhood is prized as the best in colour, odor and taste. Near Tokyo, Omori and Shinagawa produce the best.

The name *Asakusa-nori* had its origin in old times, when the great Kwannon Shrine at Asakusa was still on the seashore, and the seaweed was gathered and made there into *nori*.

It is unknown from what time the name *Asakusa-nori* has existed. A book on dishes published in the 20th year of Kanyei (1643) speaks of it. From this it is plain that this name was already known in those old times. It is also on record that the *nori* was gathered at Asakusa until about the Choroku era (1457-1459), when Ota Dokan built the Yedo Castle.

Later, the Sumida River's mouth moved more and more towards the neighbourhood of Asakusa, and changed the sea near the Kwannon Shrine into fresh water. With this, the home of the seaweed was removed to the sea extending from the vicinity of the Yeitai Bridge to Tsukiji and Shinagawa.

Moreover, as Yedo (now Tokyo) grew in prosperity, the fishermen of Asakusa could not live there, and had to remove to Omori in the Manji era (1658-1659) and the Kanbun era (1661-1672). There they continued their work of gathering the seaweed, sending it to Asakusa to be made into *nori* there. It retained, however, the name of *Asakusa-nori*. This name has never been changed since, although it is no longer made at Asakusa.

According to the Annals of Yedo, *nori* began to be made at Omori in the 4th year of Teikyo, but at Shinagawa it was commenced earliar than that. The seaweed was eaten in Japan in remote antiquity, but it is not exactly known when it began to be dried and made into sheets as at present. A book of Kikaku, a famous composer of *haiku*, contains a verse referring to the drying of the seaweed on the *su* (a screen-drier), and as this book was published in the 14th year of Genroku (1701), the sheets seem to have been made from before that era.

The seaweed was at first gathered from the rocks, but to-day *shibi* are set up in the sea, to which the seaweed attaches itself. The *shibi* is a bundle of bamboo stricks or branches.

In Tokyo, two or three branches are bundled with straw at the end, and numerous bundles are set up in the shallow water, like fences in rows. One will see in the later autumn or spring on the beaches of Shinagawa Bay small bushes, or fences of bamboo or branches,

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which are *shibi*.

The seaweed attached to the *shibi* thrives in fresh water and in places where there is more than the proper amount of fresh water flowing into the sea water, it is liable to grow too much and become rather hard. The Omori product is soft and of the best quality, as the sea there has the proper amount of fresh water, although it makes the growth of the seaweed rather slow.

By the beginning of December the seaweed grows black on the *shibi*. Then it is gathered and cleaned by washing in fresh water, after which is is cut fine and mixed with fresh water. This mixture is poured out upon a wooden framed screen and dried in the sun. The process seems simple. But in the meantime the maker has to be very careful about the weather and takes considerable pains in cutting, pouring and drying.

The season of *nori* begins in December and ends in the middle of February, after which the seaweed becomes rather too hard and of bad flavour. The product in season is most appreciated as *shin* (new) *nori*.

The production of *nori* comes to the yearly value of about 15,000,000 yen throughout the country, of which *Asakusa-nori* amounts to about 12,000,000 yen. Tokyo Prefecture produces most and the yearly amount was 6,400,000 yen in 1928 as against 8,000,000 yen in 1927. Omori comes first, with nearly one-half of the total yield of Tokyo Prefecture.

Next to Tokyo Prefecture come Kanagawa, Chiba, Mie, Aichi and Fukuoka Prefectures and Korea as places of production of *nori*, in the order named. The total amount of the article shipped yearly from these places to Tokyo is of about 2,000,000 yen in value, while about 3,000,000 yen represents the product sent yearly from Tokyo Prefecture to various districts.

The exports to foreign countries are still insignificant. During the first ten months of 1928 they amounted to 123,-818 kin, valued at 266,645 yen. They go chiefly to North America, Kwantung, China, Peru and Hawaii, where there are many Japanese, some of whom may dream of their home land while tasting the *nori*. *Asakusa-nori* is, therefore, an article of food representing Japan.

The seaweed grows in the European and American seas, but is not served at table there. Many foreigners in Japan like to eat *Asakusa-nori*.

Since old times, *Asakusa-nori* has been extensively used by the Japanese as presents at the beginning or end of the year. In the Yedo period, it was classed with the famous *nishikie* (colour prints) as a special product of Yedo.

The gathering of the seaweed became wide spread as the result of the successful transplantation of its spores. There are at present places where the spores are produced and sold. *Nori* makers in Omori and Shinagawa yearly get the spores from Chiba Prefecture.

Nori is not only a familiar article of diet, but is nutritious, containing vitamines, according to the result of scientific researches.

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Writers' and Painters' Contest for Superiority

By Victor Hereford

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Writers' and Painters' Contest for Superiority

By Fumoto Yamazaki

IN the Yedo period, the world of Japanese literature had many works of special features.

One of these features is that they were much illustrated. More especially was it remarkable with the *Kibyoshi* (Books of Yellow Cover), which were illustrated on every page, puzzling the reader as to whether the book was an illustrated story-book or a picture-book with explanations.

No books were popularly read then, if their illustrations were poor, no matter how well the stories were written.

The *Inaka-Genji* by Ryutei Tanehiko was very popular among the reading public. It was an adaptation of the *Genji-monogatari* (an old Japanese book). The background was transferred from the court in the original book to the Tokugawa Government and the inner palace of the shogun, inside facts about which are said to be well depicted in the book. For this reason, it was most widely read by lady's maids in the Tokugawa palace.

How much it was favoured by these maids is illustrated by the anecdote that when once the author was ill, some of them sent representatives to the Daishi Temple at Arai to pray for his recovery. Evidently, this was not for love of Tanehiko, but out of their anxiety that the story would not be continued, if the author did not get well again.

It may be pointed out, however, that the larger portion of the popularity of this novel by Tanehiko was won by Kunisada Utagawa, who illustrated it, and not by the writer himself, the painter's charming style having fascinated the readers.

The figure of Mitsuuji, the hero of the novel, was a likeness of Iwai Hanshiro, a stage favourite of very good looks. This made the novel particularly attractive to the Yedo people.

The superior position held by the illustrator of novels over their writer was a strange phenomenon in this period of the Tokugawa shogunate. Then conflicts often occurred between story writers and their illustrators; for the leading writers regarded the illustrators as inferiors to them, while illustrators did not care to be ordered about by the writers.

When Shikitei Sanba wrote his *Akogi-monogatari* in the 7th year of Bunka (1810), he asked Utagawa Toyokuni the First to draw the frontispiece and illustrations. Toyokuni consented, but failed to accomplish the work by the time promised for some reason or other. This incurred the wrath of Sanba, who said that the reason Toyokuni had not done what he had promised was perhaps because of his looking down on him, and he would never ask him again to draw for his works. He then had his book illustrated by Kunisada, a pupil of Toyokuni, and he never forgave Toyokuni, who later made apologies to him.

Kyokutei Bakin writing the *Sanshichi-Zenden-Nanka-no-Yume*, asked the famous

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Katsushika Hokusai to draw the illustrations. Hokusai consented and drew them. One of these illustrations showed Hanshichi, the hero, and Sankatsu, his sweetheart, eloping by a lonely path at night. Hokusai added an idea of his own, two foxes seeking food on the field.

Bakin, seeking the illustration, was enraged, said that he had not ordered any such thing, and that the appearance of the foxes was useless and even improper; for the reader might make the mistake of thinking that the hero was being bewitched by the foxes.

People then believed superstitiously in foxes bewitching people. Bakin was therefore, not unreasonable. Hokusai hearing this, was much offended, too, and said that the foxes added to the quiet and loneliness of the little mountain village, and that details of the illustration of stories ought not to be ordered entirely by the writer, but must be drawn by the painter with originality. This argument also was reasonable.

Each stuck to his point. The publishers were much troubled by it; for Bakin was a leading writer and Katsushika a leading *ukiyoye* painter, and they jointly made very popular story-books, which were impossible to hope for now that there was discord between them.

The publishers mediated, therefore, between the two, and succeeded in ending their quarrel. For a time after that, their joint works were again published.

Then Bakin wrote the *Suiko-gaden*, and it was illustrated by Hokusai. This time, too, Hokusai did not draw the illustrations exactly as ordered, and Bakin again was offended. The publishers hearing this, were panic-stricken, and put their heads together, after which they submitted to Bakin's consideration that, as the book's title showed, pictures formed the principal part of the book, for which reason Hokusai might reasonably be allowed to use his own designs in illustrating it.

Bakin, obstinate as he was, was silent, as he could not be contrary to reason, and he admitted his mistake in chosing such a title for the book. But he was self-willed and could not bear this, and declined to write the continuation of the book on some pretext. The publishers were at their wits' end, and took counsel with Hokusai, through whose introduction, they asked Takai Ranzan to write the continuation.

This was done. Hokusai also wrote stories under the pen-name of Kako Tokitaro, and had discernment in criticising literary products. One day, he read Takai's manuscript, and said with dissatisfaction.

"His writing is very unskilful and does not arouse interest. Bakin was much more clever with his pen."

Another time Juppensha Ikku, a celebrated humorist, wrote a story of the life of a courtesan at the Yoshiwara during twenty-four hours, and named it *Hokuri-Junitoki*. It was illustrated by drawings from the pen of Kitagawa Utamaro, a famous *ukiyoye* painter. This story won great popularity and had an immense sale.

The writer, elated over this success, said,

"Utamaro drew very well and finely, but for all that, this success would not have been reaped, but for my story."

Utamaro on the other hand also was proud of the success and said to his friends,

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[illegible] clever the style of [illegible]
[illegible] and [illegible]
[illegible]

[illegible] [illegible]
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[illegible] [illegible]

"However clever the style of Ikku may be, the story would not have enjoyed such a good demand, unless for my drawings.

At first, painters drew illustrations just as ordered by the writers. Later, some painters with literary talent wrote and illustrated novels themselves. The story of Hokusai is an instance of it. Okada Gyokuden and Ishida Gyokuzan of Osaka, and Hayami Shunkyosai were noted painters, and they wrote stories themselves and illustrated them, although in fact some of these stories are said to have been written by others for these painters. This may be true, and it is an illustration of painters employing writers, contrary to the previous tendency of painters being under the thumb of the writers.

Another great painter of the time was Keisai Eisen. His style of painting was modelled after that of Toyokuni the First in his closing years, and of Hokusai. His pen-name also was after that of Hokusai, whom he respected. He wrote many stories. He was not so skilful in writing, but some of his comic novels are readable.

Eiju, one of his pupils, left behind him several stories of his own writing and illustration under the pen-name of Nise-Ippitsuan. There were then many painters of the sort, especially towards the end of the Tokugawa period. Among them, Utagawa Sadahide, an *ukiyoye* painter under Utagawa Kunisada, was notorious for his wrong conduct. Under different pen-names, he wrote novels and illustrated them. Besides, he changed the titles of novels by sole old great writers, and replaced their original illustrations with his own drawings, after which he published them under new pen-names as if they had been newly written.

There were two reasons for this fashionable tendency among painters to act additionally as writers.

One of them was that the painters became conscious of the fact that the books sold well by reason of their good illustrations rather than the writers' clever pens, and this idea made them not contented any longer with supercilious treatment of them by the writers. Another reason was that such great writers as Santo Kyoden, Kyokutei Bakin, Shikitei Sanba and Jippensha Ikku having died one after another, the minor writers left after them were considered by the painters easily dealt with and not much excelling in writing.

Another strange thing was that whereas all story books previously were signed first by the writers and then by the illustrators beneath the writers' signatures, the illustrators signed first, and then the writers signed under the illustrators' signatures from the end of the Tokugawa period to the beginning of the Meiji era. This latter way of signing seems as if the books were not for the stories, but for the pictures, the writer acting as one explaining the pictures.

While all the great writers died, some great painters, who were younger than these writers, were still alive, and they may have not been willing to sign under the signatures of minor writers. Toyokuni the Third, or Kunisada the First, for instance, always signed before the writer.

The long contest between novel writers and painters was at last won by the latter surviving the former, although it was temporary and it is not to be seen to-day.

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Fortune's Wheel

(9)

By Santo Kyoden

INUTARO Genkai, bandit chief, calling himself Taro Orochi, at first lived with his followers on Mount Ashigara. Later he came to the province of Shimotsuke, where he made his den in Mount Kurokami and committed all sorts of brutal acts with his band of about thirty rascals.

It was some of his men who broke into the house of Kaan, the physician, and carried him off.

They blindfolded him, and put him into the palanquin by force. They then ran off with it, while fighting with the pursuing servants of their prisoner and driving them off.

Kaan, in the palanquin, was fightened out of his wits, and without the courage to attempt escape, sat with his face drooping.

It took two days to reach Mount Kurokami. On the way, the bandits hid in the woods in the daytime, and during the night hastened on as much as possible.

Kaan did not know where he was being taken. When his palanquin went up or down heights, he guessed that they were going by steep paths, and when he heard the soughing of the wind among pine trees and the roaring of streams, he thought he was in a high mountain. He was in fear and trembling like a sheep going to be slaughtered, fancying that his life might be taken at any moment.

When they reached their den, the bandits carried the palanquin into it. They took Kaan out of it, and removing the blindfold, made him sit down. Then they went to the inner part, leaving him alone.

Vacantly he sat there. He was extremely frightened and felt as if in a dream. When he had calmed down a little, he raised his head and looked about. It was a big cave. There was a large thatched-roofed house inside the cave. It contained numerous spears, axes, bows, arrows, swords and other weapons arranged against the walls. An iron brazier was in the centre of the room, and pine-wood was being burnt in it, the blaze being reflected on the weapons, presenting a terrible sight which made Kaan shudder.

The inner part of the cave was deep, and there were four or five small houses standing there in a row, distinctly seen by the firelight. Around the brazier sat men of queer appearance, looking neither human nor brute. Each had shaggy hair, beards like dry grass left uncut, eyes as sharp as those of a bear, noses like that of a wild boar and mouths like that of a wolf.

Kaan was all the more frightened at the sight, and trembled, fearing this might be a house of specters, or of goblins, or the so-called hell in the heart of Mount Tate.

After a while, a dark man came in running. "The master is coming," he said, and placing a cushion for the chief, awaited his coming.

Soon, there came a man about six feet in height, with a fierce look. He wore a

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jacket made of bear fur and gaiters of deer-skin. He carried a long sword. He was led by the hand by two fine-looking girls, and sat down on the cushion. He was no other than Taro Orochi, leader of the bandits.

Kaan was brought before him by his order. He sat stiffly, not knowing what might happen to him and apprehending some terrible experience.

"You have been astonished, not doubt, at being brought to this place without being told the truth," Taro said to him. "Kaan! You are wanted to treat my eye trouble. I lose my sight at dusk and during the night, my eyes water, hurting very badly. I'm a bandit leader, and so the night is more valuable to me than the daytime. I was at my wits' end as to what to do about this night-blindness, before I thought of seeking your treatment. I never shed tears before I was taken with this trouble, and it is extremely vexing. I was told of your very clever treatment of eye diseases. So I sent for you. Don't be afraid of me, as I have no intention of doing harm to you! Stay here and treat me! As soon as I'm completely cured, I'll let you go. But if you disobey my orders, you will be beheaded at once. I want a plain answer, yes or no."

Kaan cowered under Taro's intimidation, and replied at once,

"If you will spare my life, I'll do all I can to cure your trouble."

Taro was satisfied with this reply. The physician felt his pulse, and turning the eyelids back, he carefully examined the eyes, after which he said to Taro,

"The eyes of men are as precious as the sun and moon, and are the place of concentration of the essence of the vital organs. As the sunlight or the moonlight is obscured by a cloud or a thunder storm, so the eyes are blurred by abnormality of body or mind. As you live in this high mountain, you have been badly affected by the dampness of the clouds and mist. Moreover, you have been poisoned by the overeating of flesh and the over-drinking of hot sake. These are the causes of your disease. Another cause is your frequent anger, which has eaten into your brain. If about ten days more elapse without your receiving proper medical treatment, you will entirely and permanently lose your sight."

Hearing this, Taro was greatly surprised, and said,

"How clear your diagnosis is! I've thought of it lightly as ordinary night-blindness. Be good enough to save me by your marvelous art, as I'll return you enough for it!"

"All right, sir," Kaan replied. "There is no medicine to cure your malignant trouble, except a secret remedy introduced into this country from India and handed down from generation to generation in my family. This we call Meisei-san. If this medicine is taken by you, I'm sure that you will quite recover. But I regret I can't prepare it at once, as it is very hard to get one of the ingredients."

He scratched his head and looked troubled. Taro, listening attentively to his remarks, asked,

"What is the thing so hard to get? I believe I can get anything in this world."

"It is an unborn infant," Kaan replied. "It must be boiled in a pot until it forms a jelly, and it is then taken out and

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mixed with other things."

Hearing this, Taro laughed aloud, and said with a brutal look,

"I supposed you to want such a thing as the skin of the 'fire-rat,' which cannot be burnt in fire, described, I am told, in the *Taketori-Monogatari* (an old Japanese book), or the brains of the King of Hades, or the liver of Saint Arara (the tutor of Buddha). It might be very hard to get any of those things. But it is quite easy for me to get an unborn infant."

He called a quick-witted man, to whom he gave a strict order to be fulfilled within seven days.

He gave Kaan dinner, and then, asking his men to make the guest comfortable, left the place, led by the maids as before.

Kaan sighed with relief, as the safety of his life had been assured.

Emori Kurumi had had a younger brother called Kensuke.

Kensuke was an honest man of martial accomplishments, and was especially good at archery. He had served Sayemon Atsumi, Yumi-ko's father, as had his elder brother, and had been favoured by him more than any other servant.

He misconducted himself with Masode, one of the maids of his master's wife. As it came to the knowledge of other people in the house, the lovers should have suffered the penalty of death under the rules of the house. Sayemon's wife, taking pity on them, stealthily visited them one night, while they were confined, and let them escape. They had no words to express their thanks to her, and with tears of gratitude they swore to pay back some of her kindness some day. Then they ran away under cover of night. Sayemon surmised what his wife had done, but let the matter alone, without pursuing them.

They at first had no one to count on, but later they called to mind one of Masode's relatives in the province of Shinano. They visited him, and through his kindness, they made their home near the Zenko Temple. For a time they lived barely on an income derived from the teaching of fencing and *jujitsu* by the husband.

But they could not make their permanent residence there, as the husband, although skilled in military arts, aimed too high and could not humble himself before others, being far from affable.

They wandered from one place to another, until they came to a small village about two miles from the foot of Mount Kurokami, where they made their abode, and the husband became a hunter, as in such a village it was impossible to get a livelihood by teaching fencing.

As time passed, a boy who had been born to them became 5 years old. This child, Komatsu by name, was bright and pretty. About this time Kensuke, the husband, was taken ill, and could not go hunting. This made the family poorer than before. Their garments and household furniture were sold for the cost of medicines and food. Still Kensuke did not recover, but on the contrary, he grew worse.

The wife, grief-stricken, sat up with him day and night, doing all she could to treat him, but to no purpose. Finally, she prayed to Kwannon-Bosatsu at the Chizen Temple, visiting it daily.

There was in a field at the foot of Mount Kurokami a small house, occupied

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mixed with other things."

Inviting the [illegible] aloud, and said with a [illegible]

"I sing and play to make a living for the skin of the 'fire rat,' which cannot be burnt in fire, nor boil, I am told, in the Tsumo [illegible] Jigoku [illegible] Kings of Hades, or the Lord of Meido Jizo [illegible] favor of Buddha. It might be very hard to get any on [illegible] But it is quite easy for me to [illegible] an open invitation."

He called a [illegible]-looking man, to whom he gave a strict order to be furnished within seven days.

He [illegible] Kame Tei-ei, and then, asking [illegible] the queer [illegible] left the place, [illegible] by the middle [illegible] as before.

Kisan [illegible] [illegible] as they [illegible] his life [illegible]

[illegible] had [illegible] a younger brother called [illegible]

Kisuke [illegible] [illegible] and [illegible] was [illegible] and [illegible] had several [illegible] [illegible], Yoemon's father, [illegible] [illegible] [illegible]

He [illegible] [illegible] [illegible]

The Temple at the public funeral service for Shogun Iesada, one of the most popular ones in Japan, in Ueno Park, on March 8, in Tokyo Pare.

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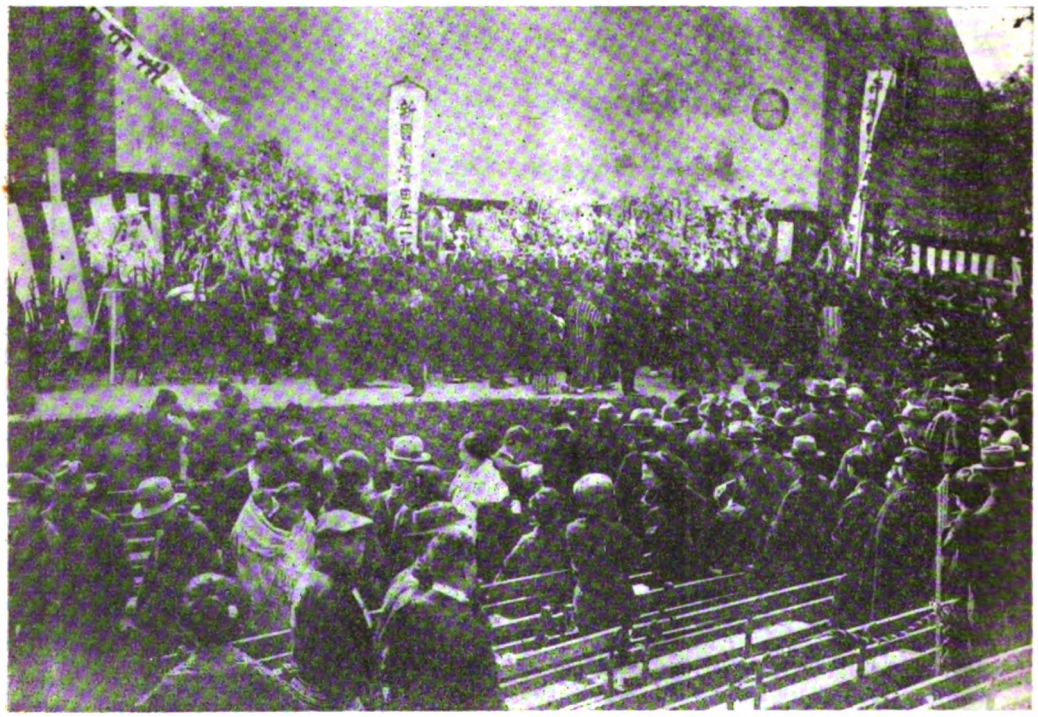
by an old woman. It was very shabby. Its walls were broken, and the moonlight came in through the breaks. An old pine tree with its upper part broken off by a thunderbolt stood near by. It was ivy-mantled and moss-grown, and was shaped like an old dragon ascending to heaven. It was lonely about the house, and nothing was heard but the soughing of the wind in the pine-tree or the pattering of rain against the broken walls.

The old woman once had lived at Takenoshita-michi at the foot of Mount Ashigara, where she kept an eating-house and defrauded travellers of their money. Formerly she was a midwife. She was greedy and wicked. One day she fought with a wounded wild boar in the mountain, and one of her eyes was destroyed by it. From then people called her *Inoshishi-baba* (Boar-Hag).

Later, she removed to her present place as one of the followers of Taro Orochi. Ostensibly, she was a mid-wife, but in reality, she sold medicine to produce abortion and performed illegal operations on women. She took illigitimate children with money from their mothers, and strangled them, while she lied that they had died of illness. Numberless infants were victims of her greed.

One evening it rained suddenly. She heard outside her house moaning sounds, and she went out to see what was there.



Scene at the public funeral services for Shojiro Sawada, one of the most popular actors in Japan, in Hibiya Park, on March 8, in Hibiya Park.

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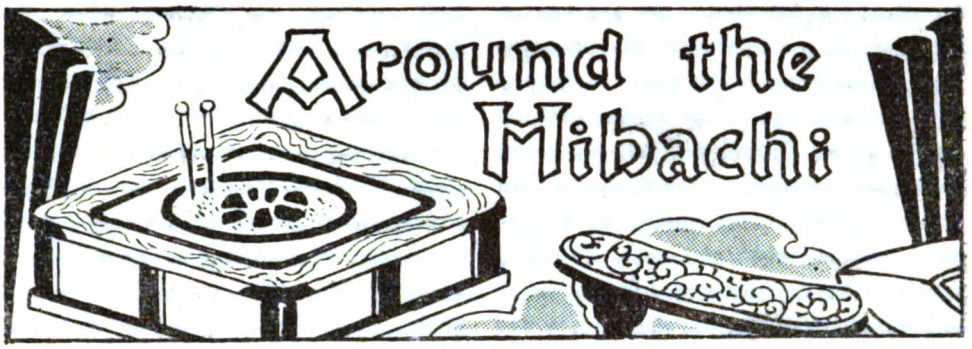

Confessions of Robbers

ONCE upon a time there was a hermitage called Reibai-an at the foot of Mt. Tateyama in Etchu Province. Nobody called at the hut, at it was solitary and lonely, no village being near. A Buddhist monk named Toun was living in the humble abode. He was a highly virtuous sage, delighted in honest poverty. He was therefore leading such a miserable life that he had nothing to eat for the rest of the day after taking a poor meal in the morning.

One day he was sent for by a village in the neighbourhood to officiate at a mass. After the ceremony was over, dinner was sent to his hut.

On that very night a gang of six robbers who had been infesting the neighbouring provinces broke into the hermitage, to which the monk had already returned. They ransacked for a while for any precious thing. But they could find nothing.

The six villains then murmured among themselves: "Why, there is nobody here." At that moment an old man crept partly out of a wicker-basket, very old and dirty, in a hulking manner. It was the monk, and he cried out:

"Who in the world are you to come here at this hour? I've been avoiding the wind in this basket, as it is too cold even in the house."

The rascals were all astounded on hearing this voice and ejaculated:

"Since we began this calling of ours, we have never visited such a house as this where no bedclothes are kept. Well, let us be content with hot water and drink it." They were in quite ill humour.

Toun, who was still in the basket, went on: "You might as well take *sake*. It will be better than water. You will find it in the corner of the shelf over there. Warm it and take it. When it is ready I'll also take part and drink a few cups."

"Oh, how sociable he is!" said the robbers, looking one another in the face.

They felt quite relieved and sat at ease. They smacked their tongues, taking sips of the *sake*, and ate what remained of the dinner with much gusto, in the presence of the master of the hut. As the night advanced, the leader of the gang began to talk:

"We don't know how to thank him

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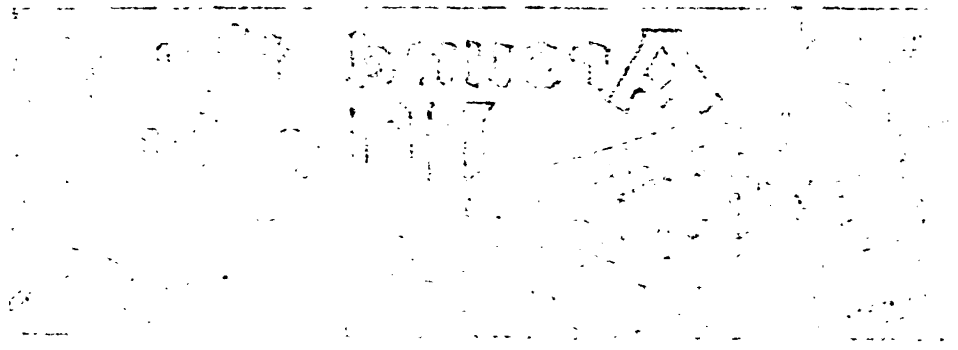

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for treating us like this. As a token of gratitude, let me confess in his presence what I have done in the past. I was a samurai formerly, in the castle-town of Akita, Dewa Province. My name is Tokusuke Umekura. Nobody in the clan could excel my family as far as purity of blood was concerned. Despite, however, having performed no meritorious deeds in the cause of the lord, I became dissatisfied with the hereditary allowance I was receiving from him. I was absent from attendance on the lord for eleven years, and was leading a lazy life. I did not even attend the New Year ceremony at the lord's residence.

"One day in the cherry blooming season I went out flower viewing in company with my wife and children. We enjoyed the picnic and even imagined the beautiful sceneries of Kyoto which we had never seen. On our way home I hired a sedan-chair in which I put my wife and children. While we were hurrying on our way some six young men under the principal retainers of the province, under the influence of liquor, passed by. Finding my wife in the sedan-chair and contemptuous of her as a woman, they took to having some fun with her, and then went so far as to show an immodest demeanor to us. I could no longer put up with such boorish conduct and immediately put to the sword one of the men who was approaching me. Thereupon the remaining five youths drew their swords and rushed at me. Three of them I slashed, and then delivered myself up to the High Commissioner's Court.

"The Commissioner praised my courageous conduct instead of blaming me. I took pride in it, conceited that such conduct was gallant, when the world was at peace and there was hardly any chance to distinguish oneself in war. Soon a messenger arrived from the lord, commanding me to attend him as soon as possible. I was delighted, as I expected I should be rewarded or have my stipend increased. On arriving at the mansion I immediately had an interview with Hyogonosuke Toozaki, one of the principal retainers. 'Your conduct is most praiseworthy,' said he, 'but the lord says you were too adept in military arts despite having been absent from service for several years on the pretext of illness, and doubts if you were really ill. In these circumstances, what you have just confessed at the High Commissioner's Court seems to be true, and in the meantime, to be entirely false. It is the lord's command that you be punished by Kaikei (confiscation of the stipend).'"

The boss ruffian went on with his confession: "I was utterly despairing and desperate. I felt really ashamed of myself. Thereupon, I started on my wandering life, sending my wife and children to my relatives. While roaming about the country and looking for shelter in the mountains and fields, I spent my savings which were not originally so much. Then I was compelled to start the life of a robber, in which I am still going along."

In succession to the boss another villain who was sitting beside him began to talk in his turn:

"I, on my part, was trained at a certain monastery in Yedo from the age of fourteen years. I was apprenticed to a chief priest or went about as a begging monk, asking for alms in the shape of

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rice, for seven years.

"Thanks to such ascetic acts, I soon achieved the reputation of being a most conspicuous figure among my many co-disciples, and promised to be soon promoted to the post of abbot of a large temple. However, I happened to become infatuated with a woman and paid no further attention to my studies. On account of poverty I refrained from buying the Buddhist books which were very necessary, and spent my pocket money on my sweetheart. At last I would borrow even a scarf from a friend, which I would immediately pawn, and indulged in my passion. Soon my ill behaviour was brought to light by my fellow disciples. My bad reputation soon reached the chief priest's ears and I was turned out of the temple. Now nobody would take any notice of me, and, driven to the depths of suffering and agony, I escaped one night from a certain temple in the country, where I had been taken in absconding with the people's offerings in the temple. Ever since then I have been a robber and have fallen into this wretched condition."

The third ruffian now commenced his confession:

"I was a farmer named Uyemontaro in Kunihisa-mura in Iga Province. Having a farm of about fifteen acres and getting a pretty good income, I was leading a well-to-do life. However, being discontented with paying a large amount of taxes to the lord of the manor, I used to rufuse to pay, and was several times condemned to the water-prison." (In those days farmers who refused to pay their land-tax were punished by being kept in water for many hours.)

"I must have drawn down heaven's vengeance on my head for such wrong conduct. I had, one autumn, all my fertile rice-fields washed away by a flood, and when I tried to sell the devastated land nobody would buy it. Furthermore, although I was cultivating cereals on a mountain slope, the crop was blasted by a drought the following year. I could not afford to engage men to recover the loss, and had my land in ruins. Notwithstanding the other farms soon recovered through the toil of their owners by drawing water to them, I was too lazy to perform such hard work. But I hit on a device to successfully recover my rice-fields from ruin without any work on my part. It was this. One night I secretly pulled down other farmers' dykes, drew water to my own fields, and watched the result as if nothing had happened. The natural consequence was that the other peasants' farms all became dry. At the beginning my trick was not discovered and I was in such triumph that I repeated the trick but I was soon caught and driven away from the place. In consequence, I was forced to take to this calling which I still pursue today."

When he had concluded his story, he was succeeded by the fourth narrator:

"I was once a Shinto priest, in the Sooka Shrine in Hida Province. In spite of being ignorant of fortune-telling, I earned money by telling the fortunes of people, whenever I was asked. I became more and more avaricious. The shrine I served had been managed by two priests since ancient times, and at the time I was in collaboration with another priest named Yogodayu. I hoodwinked

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him and kept all the offerings to the shrine for myself, without his knowledge. Besides, the two shrines which then existed I managed to amalgamate, thus dismissing Yogodayu. In this way I was now able to perform any selfish acts; however despotically I might behave, there was no one to check me. However, as my selfishness and avarice attained the climax, the village headman became extremely indignant. The grounds on which he accused me were absolutely justifiable, and I had no means to protest. I was turned out, without clothing or money. The reason why I still call myself "Eboshi" is that the word recalls my cap worn as a Shinto priest and even today I regret the loss of that occupation."

The fifth one then began to talk:

"I was a big lumber merchant called Kohachibei, renowned in a neighbourhood near the port of Osaka. There was no limit to my avarice. I would manipulate the quantity of goods I purchased or sold, by means of putting cunning devices in the scale I used, thus gaining illegitimate profits. In this manner I soon became *rich*. A proverb says, however, "money pouring into one's pocket against one's conscience is spent also against one's conscience." I used up the money I thus gained in dissipation so rapidly that within only two years I lost it all. In spite of having sold all my household furniture to meet my debts I was unable to pay all of them. Thereupon, I made up my mind to run away by night, to one of my old apprentices who was then doing business in his native place of Omi. So I went there but on arriving I found he had died. My disappointment and surprise can be easily imagined. Desperately I contrived a bad trick, only on account of having reached the bottom of suffering. I pretended that I had loaned some money to the dead man while he was apprenticed to me, and thus swindled his family. This was the outset of my roguery, and now I am an expert."

"I was a noted artisan in Kyoto," said the last ruffian. "My name is Shirokane-ya Hikokuro. I was a skilful silversmith, living in west Sanjo-dori.

"There lived in Karasumaru a rich old merchant named Osumi-ya Dokan. He had retired from business and transferred the management to his son. However, anticipating that some day he might need it, he put a large amount of money in the drawer of a wooden pillow, and kept it carefully, locking the drawer. He had a grandson named Tarokichi. Young Tarokichi became accustomed to dissipation; he haunted the quarters at Shimabara at frequent intervals and squandered money there like water. He soon found himself in straitened circumstances and his eyes were drawn to his grandfather's pillow.

"However, he was at a loss how to open it. He consulted me. At first I gave him an ambiguous answer, because it was wrong to make him commit a crime through my advice. Then Tarokichi handed me two *ryo* and a half as security for making a key to open the pillow-drawer. On receiving this I became inclined to help him steal the money. I agreed to make a key. After asking him about the size of the pillow and how the drawer was inserted in it, I made seven or eight keys, one of which

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might open the drawer.

"By means of one of these keys Tarokichi succeeded in opening the drawer and stole the money in it. Encouraged by this experience, I set about the business of making pass-keys. Although few people engaged in legitimate occupations were my customers, there were many thieves who secretly asked me to make false keys. In this way I was able to make a pretty good fortune, and was thinking of purchasing a house for myself, when a certain thief was arrested by the police. The origin of the key the thief made use of was traced and I was found to be the guilty one. The police made a raid on my residence. I made good my escape by fleeting through the back gate, and this was indeed my first step on the road of crime I have followed ever since."

The six ruffians then laughed and said:

"Indeed, this is the first time that we have talked over such matters among ourselves. It is because we felt at ease in the presence of this hospitable old man. Let us give him some money for the hia candles."

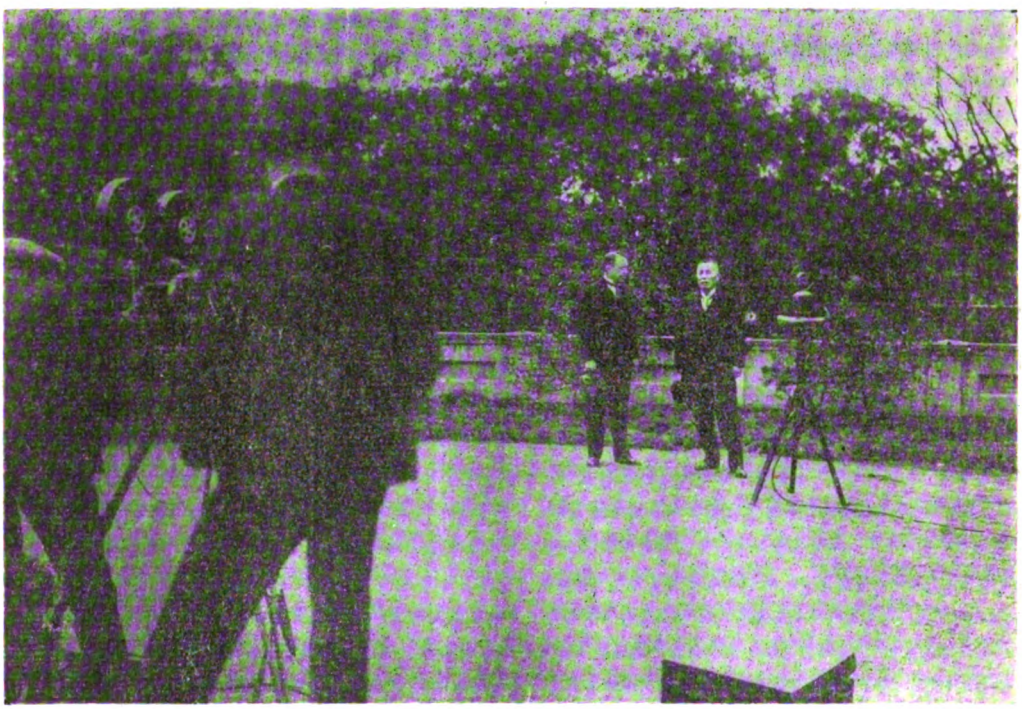
The leader of the gang presented to Toun some silver coins. On this, the monk suddenly became angry, and cried out:

"Anything offered by robbers is not received even by Buddha. I refuse to take it."

So saying, he thrust the money back. The thieves were struck by the honesty on the old monk and said;

"If we put the money into the offertory chest over there, he can not refuse it."

They emptied their purses and put all the money they had into the offertory chest and went away.



Premier Baron Tanaka, speaking for a "talkie" film, to be sent to America.

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THE RED CROSS WITH of JAPAN

BEFORE the World War the chief work of the Japan Red Cross was, in ordinary times, the training of nurses, male and female, required in relieving the sick and wounded in war, which is the principal object of the Red Cross, and free medical treatment, the relief of sufferers from disasters and the prevention of tuberculosis. The nature of the work did not, therefore, so familiarize its name with the public. After the war, which made great changes in society, the work of the Japan Red Cross too underwent changes by extensions and additions, until now it comprises the following chief items:

1. Training of nurses for war.
2. Training of social nurses.
3. Teaching of foreign language to nurses.
4. Charity hospital.
5. Relief of sufferers from disasters.
6. Prevention of tuberculosis.
7. Protection of expectant mothers.
8. Protection of children.
9. Popular sanitary course.
10. Juvenile Red Cross.

Training of Female Nurses.—Female nurses for war began to be trained in 1890, and to-day about 500 of them are yearly sent to the society. The work of the nurses now has a tendency to make progress in the direction of social work, not simply attendance at sick-beds; and with this in view, social work has been added to the curriculum of the training school. The training of social nurses was started in October, 1928 by methods adapted from the curriculums of training schools in Europe and America. The students are selected from the applicants among the female nurses of the Japan Red Cross who are graduates of girls' high schools or of equaly education, and they are given one year's special education.

Teaching Foreign Languages to Nurses.—Education in foreign languages has been given to female nurses since 1926. Foreign languages had been taught to female nurses in general of the Japan Red Cross in their training school as an elective subject to meet the necessity of speaking or writing foreign languages in attending sick and wounded foreign prisoners, but the system was not found satisfactory, and a special school was established for this purpose. The curriculum is to include English, French, German, Russian and Chinese, of which each student is to select one. At present English only is taught.

Charity Hospitals.—The first hospital of the Japan Red Cross was established in 1886 and it was put under the direct control of its head office. Hospitals belonging to its branch offices were built since 1904. At present there are twenty-two hospitals managed by its banch offices, and when the one of its head office and two more to be erected in 1929 are added to them, the total makes 25. These hospitals give medical treatment gratuitously or at reduced charges to the poor, besides to the general public at fixed

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charges. During 1927, the existing twenty-three head and branch hospitals had 2,721 in-patients and 27,063 out-patients. There are at present thirty-seven consulting offices outside the hospitals for treating gratis poor out-patients. Of these patients at the offices, 324 were put into hospital in 1927, and 82,704 were otherwise treated. Consultation by visiting is done by twenty branch offices of the Japan Red Cross, and during 1927 59,816 patients were so treated.

Relief of Sufferers from Disasters.—This relief is emergency treatment of the sick and injured among sufferers from disasters. The first relief work of this nature was given to sufferers from the eruption of Mountain Bandai in 1888. Since then, relief squads have been sent at every occasion of great earthquakes, conflagrations, floods, storms and other disasters. During 1927 the total number of such cases of relief being given by the head and branch offices of the Japan Red Cross was 524, involving 37,430 patients. Besides, twelve branch offices provide 2,078 town and village offices, police stations, and schools with outfits containing medicine, bandages, etc. for giving first aid to sick or injured persons. During 1927 the patients so treated numbered 77,947.

Prevention of Tuberculosis.—This work chiefly deals with pulmonary tuberculosis. It was planned on the basis of the decision adopted at the Eighth General Meeting of the International Red Cross held in London in 1907; and in 1927 the present Sub-Rules for the Prevention of Tuberculosis were announced. The work has been extended more especially since the World War, involving the additional establishment of sanitariums and the establishment and extension of tuberculosis wards in the hospitals of the head and branch offices of the Japan Red Cross. Later, the present preventative plan was put into operation. There are at present nine sanitariums, and the total number of patients treated in them during 1928 amounted to 1,547 in-patients and 7,222 out-patients. During the same year 216 lecture meetings, 16 exhibitions and 242 moving picture shows were held for the purpose of diffusing the knowledge about tuberculosis among the general public, and 2,548,000 copies of pamphlets were distributed among them with the same object.

Protection of Expectant Mothers.—In 1922 the head office of the Japan Red Cross first established a maternity hospital. Then, it had only 35 lying-in beds and 10 infants' beds. But at present there are 70 and 30 beds respectively. Later, similar hospitals were established by some branch offices of the society, and the total number of beds provided in them amounts to 55 lyingin beds and to 35 infants' beds. Besides, the Osaka Branch Office's general hospital has in its maternity department 50 lying-in beds and 50 infant's beds. During 1928 the total number of expectant mothers taken care of was 1,513 in-patients and 2,903 out-patients, and of babies 953. Some branch offices of the society provide wards and treatment for such patients by a special arrangement, and others have visiting midwives or part-time midwives. Midwife training schools are attached to these offices.

For protecting nursing children, there are infants' departments in the maternity hospitals or in the ordinary hospitals, as no infants' hospitals have been established

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...years. During 1922, the existing ... Nurse Head and French Section and 5,711 in-patients and 4,113 out-patients. There are at present ... nine consulting offices out in the hospital districts for ... city's poor in-patients, 324 were ... hospital in 1921, and 82,704 were admitted. Consultation by visiting doctors in twenty branch offices of the Japan Red Cross, and during 1922 ... patients were so treated.

Relief of Refugees from Disasters. The Society's emergency organization for ... is explained elsewhere. ... first record of this nature was given to sufferers from the eruption of Mount Asama in 1888. Since then, under which squads ... stand at every volcanic eruption of great earthquakes, conflagrations, floods, storms and other disasters ... During the total ... have ... provided by the ... and the Japan Red Cross ... 52), involving 37,... persons. Besides, ... provide 2,0... with lodging ... food, clothing, medicine, and ... personal necessities. During 1922 the ... rendered about 27,0...

... Work. ... work ... with pulmonary tuberculosis ... is placed on the ... of ... advanced ... Affiliated ... the International Red Cross ... in London in 1907, and in 1922 the present out-Rules for the Prevention of Tuberculosis were announced. The work has been extended more especially since the World War, involving the additional establishment of sanitariums and the ... tuberculosis and extension of tuberculosis wards in the hospitals of the ... and ... branch offices of the Japan Red Cross. ... the present policy ... is also operated. There are at present ... sanitariums, and the total ... of ... treated in them during 1922 ... to 1,587 patients ... 1,222 were ... During the same year 2... tuberculosis wards in ... 2... sanitary pictures shown ... the purpose of distributing the knowledge ... among the general ... and 2,5...,000 copies of pamphlets were ... among them with ... of ...

... Work. ... Department ... 1922 ... hospital ... in 1888. ... 3... ... 3... ... and ... Plan at present there are ... wards ... 1,... Later, wards ... were ... by ... the ... and the total ... provided in them amounts ... Tokyo had ... to 33 infants' beds, ... the Juntendo Clinic ... 5... ... Kyoto and 30 ... 1... the total ... at present ... 1,51... ... 2,005 ... and ... 3... ... the ... provide wards ... for ... by ... and ... have visiting ... part-time ... Infants ... are ... to those ...

... nursing ... there ... patronesses in the maternity hospitals or in the ordinary hospitals, as ... hospitals have been established

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as yet by the society. During 1928 the total number of the children cared for at these hospitals was 214 in-patients and 5,173 out-patients. There are 27 child welfare bureaus which have been established by 12 branch offices of the society to give information or advice on the care of children. Other services provided by this department include establishments for children during the summer, seaside schools, a course on the care of children, and school nurses.

Popular Sanitary Course.—This course was started in 1927 in commemoration of the fiftieth anniversary of the foundation of the Japan Red Cross Society. The curriculum covers the structure of the human body, hygiene, first aid treatment, home nursing and a summary of Red Cross affairs. This course is given by each branch office of the society by touring in the cities of its jurisdiction at suitable times in the year. During 1928 64 courses were given by 12 branch offices to 16,084 members. The head office of the society has a reference museum in its building, where specimens of sanitation are shown free to the public. It holds regularly exhibitions of sanitation twice in the spring and autumn, and lectures and cinema shows on sanitation from time to time. It also distributes pamphlets and posters extensively throughout the country, awakening the people to the necessity of sanitation.

The Juvenile Red Cross.—The Japan Red Cross Society created its Juvenile Red Cross in 1922 in accordance with the decision of the International Red Cross League. In September, 1928, it was established in all the districts in Japan, Korea and Manchuria, where there are branch offices of the society, but not in Formosa and Okinawa and Yamagata Prefectures. The total number of branches at present is 5,334 with 1,233,640 members, who are mostly common school children of the fifth and sixth year classes, with some of lower classes.

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The Editor's Diary

Feb. 11.—The Kigensetsu or National Foundation Festival for the first time since the reigning Emperor's accession to the Throne was formally conducted at the Imperial Court this morning.

The 4th Kenkoku-sai (Nation's Establishment Fête) was performed, over 100,000 citizens of Tokyo assembling in front of the Imperial Palace and shouting three *banzais*.

Feb. 12.—H.R.H. Prince Henry, Duke of Gloucester, who is going to visit Japan to present to H.M. the Emperor the Order of the Garter will leave London on March 26, arriving at Hongkong on April 24. At that port he will board a British man-of-war and is scheduled to arrive at Yokohoma early on the morning of May 2. During his three weeks sojourn in Japan H.I.H. Prince Chichibu, his intimate friend, will accompany the visitor, who is to see the sights at Nikko, Nara and Kyoto.

Feb. 13.—As the first experiment in this country the Government has decided upon 'National Mobilization' maneuvers in Central Japan with Osaka as the centre toward the latter part of June this year under auspices of the National Resources Board.

Feb. 14.—The Tokyo Municipal Council held a meeting this morning to decide the number of the members of the Municipal Assembly after its recent dissolution and the agreement was reached that it be 84.

Feb. 15.—The All-Japan Agricultural Society passed a motion calling for drastic measures for raising the price of rice, for the reason that farmers can hardly live if it continues to be so low as 29 yen per *koku*.

Feb. 17.—Mr. T. Tokonami, leader of the Shinto Club, published a statement in effect that he is absolutely opposed to the bill for transferring taxes from the Central Government to local authorities.

Feb. 18.—Tokyo and its vicinity today had rain after a dry period of 54 days.

Feb. 19.—The election which was going on for the successor to Dr. Torasaburo Araki, President of the Kyoto Imperial University, ended in assigning the post to Prof. Shinzo Shinjo, Dean of the Science Faculty of the University. Dr. Shinjo is a noted physicist.

Feb. 20.—It has been decided that the election of the members of the Tokyo Municipal Assembly will take place on March 16.

Feb. 21.—The Taxation Readjustment Bill for the transfer of the land tax and business profit tax passed the House of Representatives today, by 232 votes against 217.

Feb. 22.—The House of Peers discussed today the resolution censuring Premier Baron Tanaka for his action in connection with the Imperial message regarding the resignation of Dr. Mizuno, Minister of Education. After a hot debate it was passed by 172 votes against 149.

Feb. 23.—According to an announcement made by the Ministry of Finance, the increase of the national assets in 1927

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The Editor's Diary

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amounted to 246,162,973 yen.

Feb. 24.—A large conflagration took place at Kisenuma Town in Miyaki Prefecture, destroying 1,400 houses.

In view of the marked increase of foreign tourists' parties visiting this country these few years, the Department of Railways, for the purpose of encouraging further visits, has decided to send to the Japanese consulates in the United States, France, and Germany a movie film "Sakura Saku Nippon" or "Cherry Blossom Japan," consisting of two reels, 2,000 feet in length.

Feb. 26.—In view of the scarcity of water in Tokyo resulting from the consecutive fine weather for more than two months the citizens are being urged to economize in its use.

Feb. 27.—At the invitation of Keio University Dr. A. M. Pearce, Head Professor of Zoology in Duke University, of the United States, has arrived, as an exchange professor of the Rockefeller Foundation.

Seven sisters of charity, headed by Rosa Crus of Spain arrived at Tokyo this morning. The re-erection of the Nambanji Temple which was destroyed under the Tokugawa Shogunate's administration over 400 years ago is said to be the object of their visit.

Feb. 28.—A slight shower fell today after 54 days' dry weather. Up to nine at night it had rained only 0.3 milligrams per *tsubo*.

March 1.—Baron de Bassompierre, Belgian Ambassador, left Tokyo this morning for home on furlough

Mr. Seishichi Iwasaki, a prominent flour-mill owner, departed from Tokyo for Geneva to represent the Japanese capitalists at the forthcoming International Labour Conference.

March 2.—Countess Loschi, a noted woman suffragette of Italy, came to Japan today.

March 3.—Today it is Momo-no-Sekku or Doll's Festival Day for girls. People enjoyed the fête, decorating their sitting rooms with dolls and taking Shirozaké (white wine).

Nine years have elapsed today since His Majesty the Emperor started on his trip to Europe, an unprecedented event in the history of Japan's Imperial Household. His Majesty invited to a tea party H.I.H. Marshal Prince Kanin, who headed his suite, and some 90 others, to celebrate the occasion.

March 4.—As Mr. Herbert Hoover was formally inaugurated as President of the United States today His Majesty the Emperor sent a telegram of congratulation to the White House.

Mr. Stimson, new Secretary of State, and his wife and party arrived at Tokyo, and, in company with his wife, younger sister, and aide-de-camp, were entertained at dinner by Baron Tanaka, Premier and Foreign Minister.

March 5.—The operatives of the Yokohama Municipal Electric Bureau went on strike, resulting in the wholesale suspension of the tramway traffic throughout the city.

Mr. Senji Yamamoto, proletarian member of the Lower House, from the defunct Ronoto Party, was stabbed to death by a reactionary at his hotel in Kanda, Tokyo.

March 6.—The plenary meeting of the House of Representatives passed a resolution of condolence for the late Mr.

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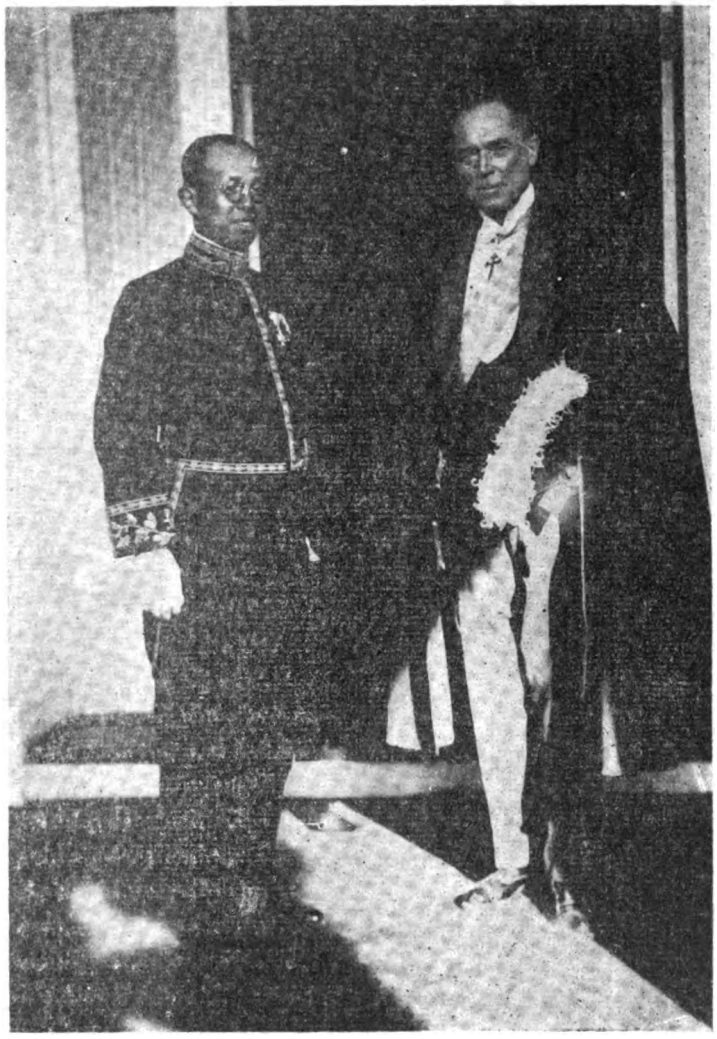
Yamamoto.

March 7.—A motion of censure against Mr. F. Kuhara, Minister of Communications, was introduced in the Lower House today by the Minseito, but it was rejected.

March 8.—A welcome dinner in honour of Dr. Vorezsch, the new German Ambassador to Tokyo, was given at the Industrial Club, Tokyo, this evening under the auspices of the Japan-German Association.

March 9.—A bill for reviving the small constituency system was introduced in the House of Representatives today, by pro-Government parties. The Minseito and other opposition parties strongly opposed it, taking every means to delay proceedings on the bill, but in vain. In consequence the House was thrown into a turmoil, and was compelled to adjourn three times.

March 10.—Army Day, today, is the 25th anniversary of the brilliant victory of the Japanese forces at Mukden during the Russo-Japanese War. His Majesty the Emperor visited the Kaiko-sha Military Club at Kudan.



The new German Ambassador, Dr. Voreztch, ready to present his credentials to the Throne.

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The new German Ambassador, Dr. Von [illegible], on his way to present his credentials to the Tsar.

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